اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah – 68 Al-Qalam (The Pen)

سُوْرَا لْقَلَمِ مَكِّيَّة

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

نٓ وَا لْقَلَمِ وَمَا يَسْطُرُوْنَ ﴿١﴾

(68:1) Nun. By the pen and what the scribes write.)1(

)1(The great commentator Mujahid says that by pen here is meant the pen with which the Quran was being written down. From this it automatically follows that that which was being written implies the Quran itself.

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ﴿٢﴾

(68:2) By your Lord's Grace, you are not afflicted with madness,)2(

)2(That is, for which an oath has been sworn by the pen and by the Book. It means that this Quran which is being inscribed by the hands of the writers of revelation, is by itself enough to refute the slander of the disbelievers who say that the Prophet (peace be upon him) is, God forbid, a madman, Before his claim to the Prophethood, the people of Makkah looked upon him as the best of their men and trusted his honesty, intelligence and sagacity. But when he started reciting the Quran before them, they began to call him a madman. This meant that the Quran itself in their sight was the cause because of which they accused him of madness; Therefore, it was said: The Quran by itself is a sufficient proof for the refutation of this slander. The presentation of this highly eloquent revelation which consists of sublime themes, is an argument which proves that Muhammad (peace be upon him) has been especially favored by Allah, and nor an argument which might be used to prove that he has, God forbid, gone mad. Here, one should remember that although the address apparently is directed to the Prophet (peace be upon him), yet the real object is

to nail the calumny of the disbelievers. Therefore, no one should have the doubt that this verse was sent down only to assure the Prophet (peace be upon him) that he was not mad. Obviously, the Prophet (peace be upon him) himself had no such doubt for removing which he might have stood in need of such an assurance. The object was to tell the disbelievers, as if to say: The Quran because of which you are calling the one presenting it a madman, is by itself an argument that your accusation is false. (For further explanation see (E.N. 22 of Surah At-Tur).

وَ اِنَّ لَکَ لَاَ جۡرًا غَیۡرَ مَمۡنُوۡنٍ ﴿۳﴾

(68:3) and surely yours shall be a never-ending reward, (3)

(3) That is, you will get an unlimited and continuous reward, for although you have to hear discouraging and disturbing things in response to the efforts that you are making for the instruction and guidance of the people, yet you are steadfastly performing your mission of calling them to the right way.

وَ اِنَّکَ لَعَلٰی خُلُقٍ عَظِیۡمٍ ﴿۴﴾

(68:4) and you are certainly on the most exalted standard of moral excellence. (4)

(4) Here, this sentence gives two meanings:

(1) That you stand exalted to a high and noble character; that is why you are enduring all these hardships in your mission of guiding the people to the right way, otherwise a man of weak character could not have done so.

(2) That besides the Quran, your high and noble character is also a clear proof that the accusation of madness that the disbelievers bring against you is absolutely false, for high morals and madness cannot co-exist in one and the same person.

A madman is he whose balance of mind is upset, who has lost his temperamental equilibrium. Contrary to this, the high

morals of a person testify that he is a right-minded and sound-natured person, who possesses perfect temperamental equilibrium. The people of Makkah were not unaware of the morals and character possessed by the Messenger (peace be upon him) of Allah. Therefore, it was enough just to make a reference to them so that every reasonable man of Makkah was made to think how shameless were those people who were calling a man of such sublime morals and character a madman. Their absurd conduct was not at all harmful for the Prophet (peace be upon him) but for themselves, for maddened in their craze for opposition they were saying such a thing about him which could not be regarded as credible by any man of understanding. The same is also the case with those men of knowledge and scholarship, who in the modern time are accusing the prophet (peace be upon him) of having fits of madness and epilepsy. The Quran is available everywhere in the world and the Holy Prophet's life also exists in the written form in entire detail. Every person can see it for himself what a foolish and meaningless thing is being uttered in their blind enmity by those who regard this man, who brought this unique and matchless Book and who possessed such sublime morals and character, as a mentally deranged person.

The best description of the Holy Prophet's character has been given by Aishah in her statement: Kana khuluqu-hul- Quran: the Quran was his character. Imam Ahmad, Muslim, Abu Daud. Nasai, Ibn Majah, Darimi and Ibn Jarir have cited, with a little variation in wording, this saying with several chains of transmitters. This means that the Prophet had not merely presented the teaching of the Quran before the world but also given its practical demonstration by his personal example. Whatever was enjoined in the Quran was acted upon practically by himself in the first instance. Whatever was forbidden in it was shunned and avoided by himself most of all. His own self was characterized most of all by the moral qualities which were declared as sublime by it, and his own self was most free from those qualities which were declared as abhorrent and reprehensible by it. In another tradition Aishah has stated: The Prophet (peace be upon him) never hit a servant, never raised his

hand on a woman, never used his hand to kill a person outside the battlefield, never avenged himself on anyone for an injury caused unless someone violated a sanctity enjoined by Allah and he avenged it for the sake of Allah. His practice was that whenever he had to choose between two things, he would choose the easier one unless it was a sin, and if it was a sin he would keep away from it most of all (Musnad Ahmad). Anas says: I served the Prophet (peace be upon him) for ten years. He never did so much as express even a slight disgust over what I did or said. He never asked why I had done what I had done, and never inquired why I had not done what I had not done. (Bukhari, Muslim).

فَسَتُبۡصِرُ وَيُبۡصِرُ ونَ ۝٥

(68:5) So you will soon see, and they too will see,

بِاَيِّيكُمُ ا لۡمَ لۡتُ ۞ ٦

(68:6) which of you is afflicted with madness.

اِنَّ رَبَّکَ ُوَاَ ع لَمُ بِمَ ضَلَّ عَ سَبِ يلِ ۦ وَ ُوَاَ عۡلَمُ
بِالۡمُ ۡتَدِيۡنَ ۞ ٧

(68:7) Surely your Lord knows well those who have strayed from His Way just as He knows well those who are on the Right Way.

فَلَا تُطِعِ ا لۡمُكَذِّبِيۡنَ ۞ ٨

(68:8) Do not, then, yield to those who reject the Truth, decrying it as false;

وَدُّوا لَوۡ تُ دۡهِنُ فَيُدۡهِنُ ۞ ٩

(68:9) they would wish you to be pliant so that they too may be pliant. (5)

(5) That is, if you slackened a little in your propagation of Islam, they also would slacken in their opposition to you. Or, if you became inclined to effect some changes in your faith to suit these people, they too would effect a compromise with you.

وَ لَا تُطِعۡ ۞ كُلَّ حَلَّافٍ مَّهِيۡنٍ ۞ ١٠

(68:10) And do not yield to any contemptible swearer, (6)

(6) The word mahin is used for a contemptible, degraded and mean person. This is indeed a necessary quality of a person who swears many oaths. He swears an oath for every minor thing because he himself has the feeling that the people take him for a liar and would not believe him until he swore an oath. For this reason he is not only degraded in his own eyes but commands no respect in society either.

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيۡمٍ ۞ ١١

(68:11) the fault-finder who goes around slandering,

مَّنَّاعٍ لِّلۡخَيۡرِ مُعۡتَدٍ اَثِيۡمٍ ١٢

(68:12) the hinderer of good, (7) the transgressor, the sinful; (8)

(7) Khayr in Arabic is used both for wealth and for good. If it is taken in the meaning of wealth, the meaning would be that he is miserly and stingy; he would not even spend a farthing on anyone. And if khayr is taken in the meaning of goodness and virtue, it would mean that he creates a hindrance in every good work as well as that he is very active in hindering the people from accepting Islam.

(8) The word utul is used for a person who is stout and strong and greedy in eating and drinking and is also ill-mannered, quarrelsome and cruel at the same time.

عُتُلٍّۢ بَعۡدَ ذٰلِكَ زَنِيۡمٍ ١٣

(68:13) the coarse-grained, and above all mean and ignoble; (9)

(9) The word zanim is used to describe a person of illegitimate birth, who does not, in fact, belong to a family but has joined it. Saeed bin Jubair and Shabi say that this word is used for a person who is notorious among the people for his evildoing.

The views of the commentators with regard to the person who has been described in these verses are different. Some one says it was Walid bin Mughirah; another one says it was Aswad bin Abdi Yaghuth, and still another has applied this description to Akhnas bin Shurayq, and some other people have pointed to some other persons. But the Quran has only described his attributes without naming him. This shows that in Makkah the man concerned was so notorious for his such qualities that there was no need to name him definitely. Hearing his description every person could understand who was being referred to.

أَن كَانَ ذَا مَالٍ وَّ بَنِينَ ١٤

(68:14) (who so acts) simply because he has wealth and sons, (10)

(10) This sentence may be connected with the preceding theme as well as with the following sentence. In the first case, it would mean: Do not yield to the influence of such a person just because he has plenty of wealth and children. In the second: He has become proud because he possesses abundance of wealth and children; so when Our revelations are recited to him, he says: These are tales of ancient times.

اِذَا تُتۡلٰی عَلَیۡہِ اٰیٰتُنَا قَالَ اَسَاطِیۡرُ الۡاَوَّلِیۡنَ ﴿۱۵﴾

(68:15) and whenever Our verses are rehearsed to him, he says: “These are fairy- tales of times gone by.”

سَنَسِمُہٗ عَلَی الۡخُرۡطُوۡمِ ﴿۱۶﴾

(68:16) Soon shall We brand him on his snout. (11)

(11) Because he thought he was a man of high prestige, his nose has been called a snout, and branding him on the snout means disgracing him. That is, We shall so disgrace him in the world and in the Hereafter that his mark of disgrace will become indelible.

اِنَّا بَلَوۡنٰہُمۡ کَمَا بَلَوۡنَاۤ اَصۡحٰبَ الۡجَنَّۃِ ۚ اِذۡ اَقۡسَمُوۡا لَیَصۡرِمُنَّہَا مُصۡبِحِیۡنَ ﴿۱۷﴾

(68:17) We have put them [i.e., the Makkans] to test even as We put to test the owners of the orchard (12) when they vowed that they would gather the fruit of their orchard in the morning,

(12) Here, one should also keep (Surah Al-Kahf, Ayat 32-44)in view, in which the parable of the owners of two gardens has been cited for teaching a lesson.

وَ لَا یَسۡتَثۡنُوۡنَ ﴿۱۸﴾

(68:18) without making any allowance (for the will of Allah). (13)

(13) That is, they were so sure and confident of their power and authority that they swore they would surely pluck the fruit of their garden next morning, without feeling any need to say: We shall do so if Allah so willed.

فَطَافَ عَلَیۡہَا طَآئِفٌ مِّنۡ رَّبِّکَ وَ ہُمۡ نَآئِمُوۡنَ ﴿۱۹﴾

(68:19) Thereupon a calamity from your Lord passed over it while they were asleep,

فَاَصۡبَحَتۡ كَالصَّرِيۡمِ ﴿۲۰﴾

(68:20) and so by morning the orchard lay as though it had been fully harvested.

فَتَنَادَوۡا مُصۡبِحِيۡنَ ﴿۲۱﴾

(68:21) At daybreak they called out to one another:

اَنِ اغۡدُوۡا عَلٰى حَرۡثِكُمۡ اِنۡ كُنۡتُمۡ صٰرِمِيۡنَ ﴿۲۲﴾

(68:22) “Hurry to your orchard [14] if you would gather its fruit.”

(14) The word tilth probably has been used because in the garden there were also fields of crops in between the trees.

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ﴿٢٣﴾

(68:23) So off they went, whispering to one another:

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

(68:24) “No destitute person shall enter it today.”

وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿٢٥﴾

(68:25) They went forth early, believing that they had the power (to gather the fruit). (15)

(15) The word hurd in Arabic is used for hindering and withholding for a purpose and resolution and for making haste. Hence, the composite rendering adopted by us.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

(68:26) But as soon as they beheld the orchard, (they cried out): “We have certainly lost the way;

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

(68:27) rather, we are utterly ruined.” (16)

(16) That is, on seeing the garden they didn’t believe it was their own garden, and they said: Perhaps we have lost our way and come to another place. But, when they considered it seriously and found it was their own garden, they cried out: Alas we are deprived.

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

(68:28) The best among them said: “Did I not say to you: why do you not give glory to (your Lord)?” (17)

(17) This means that when they were saying on oath: We shall surely pluck the fruit of our garden tomorrow, this person had

warned them at that time, saying: Have you forgotten God? Why don’t you say: If Allah so wills? But they did not listen to him. Then, while they were making up their mind not to give away anything to the needy, he again advised them to remember Allah and to desist from their evil intention, but they persisted in what they had resolved.

قَالُوۡا سُبۡحٰنَ رَبِّنَاۤ اِنَّا كُنَّا ظٰلِمِيۡنَ ﴿۲۹﴾

(68:29) They cried out: “Glory be to our Lord! Certainly we were sinners.”

فَاَقۡبَلَ بَعۡضُهُمۡ عَلٰى بَعۡضٍ يَّتَلَاوَمُوۡنَ ﴿۳۰﴾

(68:30) Then they began to reproach one another. (18)

(18) That is, each reproached and blamed the other that because of his wrong counsel they had forgotten God and resolved upon an evil course.

قَالُوۡا يٰوَيۡلَنَاۤ اِنَّا كُنَّا طٰغِيۡنَ ﴿۳۱﴾

(68:31) They said: “Woe to us! We had indeed transgressed.

عَسٰى رَبُّنَاۤ اَنۡ يُّبۡدِلَنَا خَيۡرًا مِّنۡهَاۤ اِنَّاۤ اِلٰى رَبِّنَا رٰغِبُوۡنَ ﴿۳۲﴾

(68-32) Maybe our Lord will give us a better orchard in its place; to our Lord do we penitently turn.”

كَذٰلِكَ الۡعَذَابُ ؕ وَلَعَذَابُ الۡاٰخِرَةِ اَكۡبَرُ ۘ لَوۡ كَانُوۡا يَعۡلَمُوۡنَ ﴿۳۳﴾

(68:33) Such is the chastisement; and the chastisement of the Hereafter is assuredly even greater, if only they knew.

اِنَّ لِلۡمُتَّقِيۡنَ عِنۡدَ رَبِّهِمۡ جَنّٰتِ النَّعِيۡمِ ﴿۳۴﴾

(68:34) Surely (19) the God-fearing shall have Gardens of bliss with their Lord.

(19) This is, a rejoinder to the chiefs of Makkah, who argued with the Muslims, thus: The blessings that we are enjoying in the world are a sign that we are favorites of Allah, and the miserable lives that you are living are a proof that you are under the wrath of Allah. Therefore, even if there was any life after death, as you say, we shall have good time there too, and the torment would be imposed on you, not on us.

اَفَنَجۡعَلُ الۡمُسۡلِمِيۡنَ كَالۡمُجۡرِمِيۡنَ ؕ﴿۳۵﴾

(68:35) What! Shall We treat those who have submitted (to Our command) like those who have acted as criminals?

مَا لَكُمۡ كَيۡفَ تَحۡكُمُوۡنَ ﴿۳۶﴾

(68:36) What is the matter with you? How ill do you judge! (20)

(20) That is, it is against reason that God should not differentiate between the obedient servant and the guilty. How do you regard this as reasonable that the Creator of the universe should, like a blind ruler, not judge which people in the world obeyed His commands and refrained from evildoing, and which people committed every sin and crime and perpetrated every cruelty fearless of His punishment? You have seen the adversity of the believers and your own prosperity, but you have not appreciated the distinction between their good morals and your own evildoing, and have given your judgment without the thought that these obedient people will be treated like culprits by God and the guilty like you will be granted Paradise.

اَمۡ لَكُمۡ كِتٰبٌ فِيۡهِ تَدۡرُسُوۡنَ ﴿۳۷﴾

(68:37) Or do you have a Book (21) wherein you read

(21) That is, the Book sent down by Allah.

اِنَّ لَكُمۡ فِيۡ لَمَا تَخَيَّرُوۡنَ ﴿۳۸﴾

(68:38) that (in the Hereafter) you shall have all that you choose for yourselves?

لَمۡ لَكُمۡ اَيۡمَانٌ عَلَيۡنَا بَالِغَةٌ اِلٰى يَوۡمِ الۡقِيٰمَةِ اِنَّ لَكُمۡ لَمَا تَحۡكُمُوۡنَ ﴿۳۹﴾

(68:39) Or have We sworn a covenant with you which We are bound to keep till the Day of Resurrection, (a covenant requiring that whatever you ordain for yourselves shall be yours)?

سَلۡهُمۡ اَيُّهُمۡ بِذٰلِكَ زَعِيۡمٌ ﴿۴۰﴾

(68:40) Ask them: “Which of them can guarantee that? (22)

(22) Zaeem in Arabic is used for a person who stands a surety on behalf of another, or is a spokesman of others. Thus, the verse means to ask: Which of you will come forward and say that he has made such and such a covenant with Allah on your behalf.

اَمۡ لَهُمۡ شُرَكَآءُ فَلۡيَاۡتُوۡا بِشُرَكَآئِهِمۡ اِنۡ كَانُوۡا صٰدِقِيۡنَ ﴿۴۱﴾

(68:41) Or has something been guaranteed by any of those whom they associate with Allah in His Divinity?” If so, let them bring forth their associates, if they are truthful. (23)

(23) That is, the judgment you are passing concerning yourselves has no basis whatever. It is against reason and you cannot show any such thing written in any divine Book either. No one can make the claim that he has made Allah promise some such thing, and you cannot make any of your deities vouch that they would take the responsibility of securing Paradise for you from God. How then have you been involved in such a misunderstanding.

يَوۡمَ يُكۡشَفُ عَنۡ سَاقٍ وَّيُدۡعَوۡنَ اِلَى السُّجُوۡدِ فَلَا يَسۡتَطِيۡعُوۡنَ ﴿۴۲﴾

(68:42) On the Day when the dreadful calamity will unfold, [24] when people will be summoned to prostrate themselves, and yet they will not be able to prostrate.

(24) Literally: The Day the Shin shall be uncovered. A section of the companions and their successors says that these words have been used idiomatically, for according to Arabic idiom, kashf-i-saq implies befalling of an affliction. Abdullah bin Abbas has also given this same meaning of this and has supported it by evidence from Arabic poetry. According to another saying that has been cited from Ibn Abbas and Rabi bin Anas, kashf-i-saq implies uncovering the facts and truths. In view of this interpretation, the meaning would be: The Day when all truths shall be bared and the people's deeds shall become open and manifest.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى
السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿۴۳﴾

(68:43) Their eyes shall be downcast and ignominy shall overwhelm them. For when they were safe and sound, they were summoned to prostrate themselves, (and they refused). [25]

(25) It means: On the Resurrection Day it will be openly and publicly demonstrated as to who in the world had actually worshiped Allah and who was disinclined to do so. For this purpose the people will be called upon to prostrate themselves before Allah. Then, those who had been sincerely worshiping Allah in the world would prostrate themselves, and those who had declined to bow before Him in the world would be unable to do so. It will become impossible for them to put up a false show of being worshipers. Therefore, they will remain standing, degraded and downcast with shame.

فَذَرْنِىْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ؕ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ
لَا يَعْلَمُوْنَ ﴿۴۴﴾

(68:44) So leave Me, (O Prophet), to deal with him who gives the lie to this Discourse. [26] We shall draw them little by little (to their undoing) in a way that they will not know. [27]

(26) That is, do not worry yourself as to how to deal with them, it is for Me to see how to chastise them.

(27) A form of leading somebody to ruin in imperceptible ways is that an enemy of the truth and wicked person may be blessed in the world, and be granted health, wealth, children and worldly successes, by which he may be deluded into believing that whatever he is doing, he is doing well and right. There is nothing wrong with his acts and deeds. Thus, he may go on getting more and more deeply involved in enmity of the truth and wickedness and rebellious conduct and may not realize that the blessings he is being favored with are not a reward but, in fact, a means of his own ruin.

وَ اُمۡلِ ىۡ لَـهُمۡ ؕ اِنَّ كَيۡدِ ىۡ مَتِيۡنٌ ۔۴۵

(68:45) I am giving them a respite. Great is My scheme! (28)

(28) The word kayd in the original means to devise a secret scheme against another. It is an evil only in case it is devised to harm somebody unjustly, otherwise there is nothing wrong with it, especially when such a scheme is adopted against a person who has made himself worthy of it.

اَمۡ تَسۡـَٔلُهُمۡ اَجۡرًا فَهُمۡ مِّنۡ مَّغۡرَمٍ مُّثۡقَلُوۡنَ ۔۴۶

(68:46) Or are you asking them for some compensation so that they feel burdened with debt? (29)

(29) The question apparently is being asked of the Prophet (peace be upon him), but its real audience are the people, who were crossing all limits in their opposition to him. They are being asked: Is Our Messenger asking you for a reward which makes you feel so upset. You know that he is absolutely selfless in his invitation and is exerting himself only for your own benefit and well-being. If you do not want to believe in what he says, you may not, but why are you feeling so enraged at his this invitation to you. (For further explanation, see (E.N. 31 of Surah At-Tur).

أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ ٤٧

(68:47) Or do they have any knowledge of the Unseen which they are now writing down? (30)

(30) This second question also appears to be directed to the Prophet (peace be upon him), but, in fact, its audience are his opponents. It means: Have you, O people, peered behind the unseen and found that the Messenger, in fact, is not a Messenger sent by God, and the truth that he is presenting before you is also false. That is why you are being so stubborn in belying what he says (For explanation, see (E.N. 32 of Surah At-Tur).

فَاصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُنۡ كَصَاحِبِ الۡحُوۡتِ اِذۡ نَادٰى وَهُوَ مَكۡظُوۡمٌ ۝٤٨

(68:48) So bear with patience until the Judgement of your Lord (31) comes, and do not belike the man in the fish (i.e., Jonah) (32) who called out, choking with grief: (33)

(31) That is, the time when Allah will issue His decree about your success and victory and your opponents' defeat, is yet far off. Till then you should go on enduring with patience whatever hardships and afflictions you may have to face in the way of preaching the faith.

(32) That is, do not behave impatiently as did the Prophet Jonah (peace be on him), who an account of his impatience was driven into the fish's belly. Immediately after exhorting the Prophet (peace be upon him) to have patience until Allah issued forth His decree, to tell him not to behave like the Prophet Jonah (peace be upon him) by itself gives the meaning that the latter had shown some kind of impatience before Allah gave His decision and thus had incurred His wrath. (For explanation, see Surah Yunus, Ayat 98, and E.N, 99); (Surah Al-Anbiya, Ayat 87-88 and E.Ns 82 to 85); (Surah As-Saffat, Ayat 139-148 and E.Ns 78 to 85).

(33) In Surah Al-Anbiya it has been explained thus: From inside the fish's belly and the darkness of the sea, the Prophet Jonah (peace be upon him) invoked Allah, saying: La ilaha ills anta subhanaka inni kuntu min-az-zalimin: There is no god but You; glory be to You: I had indeed committed a wrong. Thereupon Allah heard his prayer and delivered him from this affliction. (verses 87-88).

لَوۡ لَاۤ اَنۡ تَدٰرَكَهٗ نِعۡمَةٌ مِّنۡ رَّبِّهٖ لَنُبِذَ بِالۡعَرَآءِ وَهُوَ مَذۡمُوۡمٌ ﴿۴۹﴾

(68:49) had his Lord not bestowed His favour upon him, he would have been cast upon that barren shore (and would have remained there) in disgrace. (34)

(34) When this verse is read with (Surah As-Saffat, Ayats 142-146), one learns that at the time the Prophet Jonah (peace be upon him) was caused to be swallowed by the fish, he was blameworthy. But when he glorified Allah and confessed his fault, although he was thrown out from the belly of the fish on a bare beach in a state of sickness, he was not blameworthy at that time. Allah by His mercy caused a creeper to grow over him so that its leaves should provide him shade and its fruit food and drink.

فَاجۡتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيۡنَ ﴿۵۰﴾

(68:50) But his Lord exalted him, and included him among His righteous servants.

وَاِنۡ يَّكَادُ الَّذِيۡنَ كَفَرُوۡا لَيُزۡلِقُوۡنَكَ بِاَبۡصَارِهِمۡ لَمَّا سَمِعُوا الذِّكۡرَ وَيَقُوۡلُوۡنَ اِنَّهٗ لَمَجۡنُوۡنٌ ﴿۵۱﴾

(68:51) When the unbelievers hear this Exhortation, they look at you as though they would knock you off your feet with their (hostile) glances. (35) They say: “Surely he is afflicted with madness”;

(35) Would make you slip: Would eat you up with their eyes. For a similar expression of the Makkan disbelievers’ rage and fury against the Prophet (peace be upon him), see also Surah Bani Israil, Aya 73-77

وَمَا هُوَ اِلَّا ذِكۡرٌ لِّلۡعٰلَمِيۡنَ ﴿۵۲﴾

(68:52) although this is nothing but an Exhortation (to goodness) for everyone in the world.